

the NATIVE VOICE

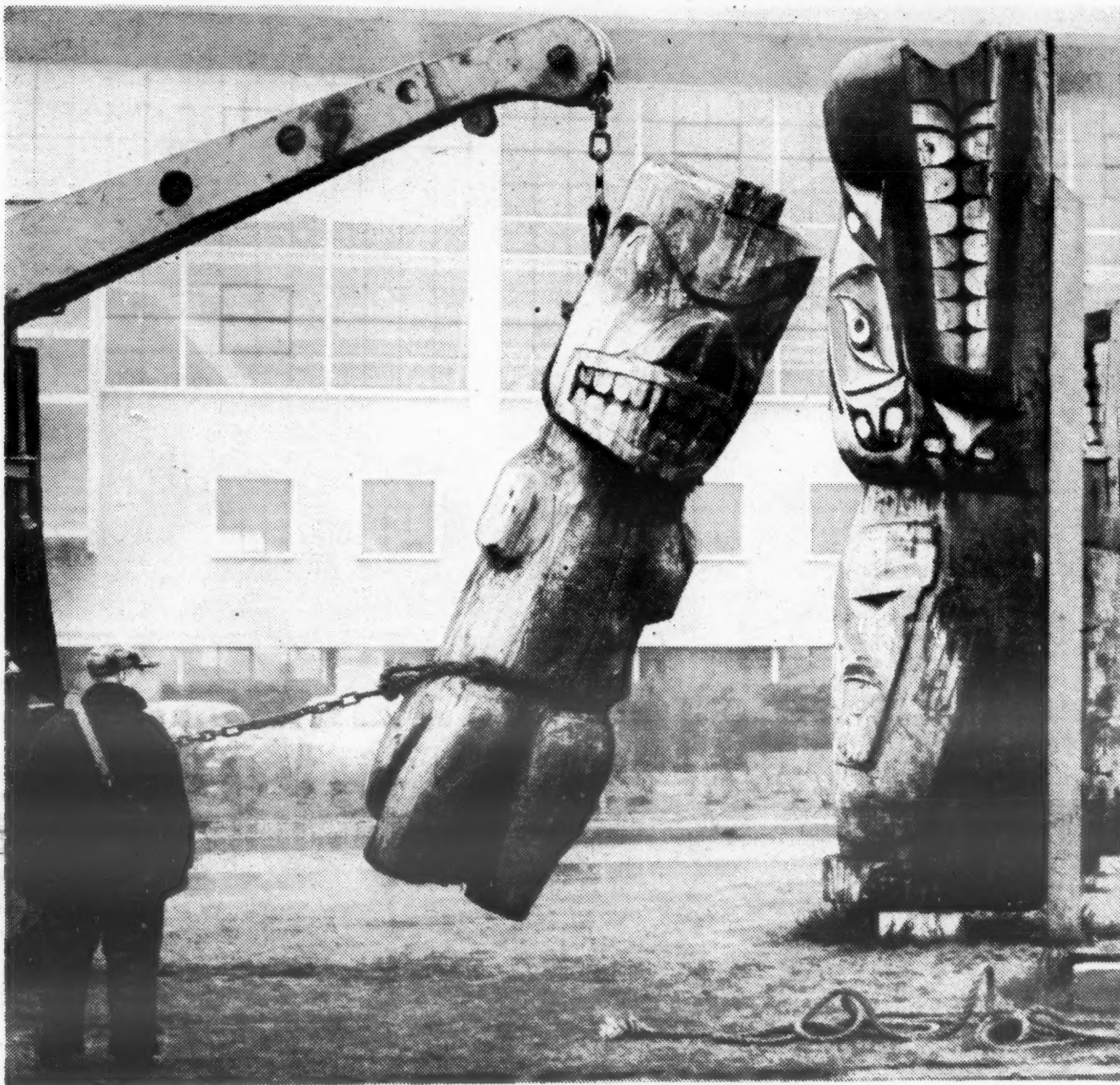
OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

XIII. No. 2.

VANCOUVER, B.C., FEBRUARY, 1959

PRICE 10 CENTS

TOTEMS TAKE TRIP TO STORAGE



IT'S A SAD SIGHT to see Indian totems removed in pieces from their historic sites to new locations. In many cases, of course, it appears to be necessary if the totems are to be preserved, but it is nonetheless a tragic sight, symbolic of the passing of an era. The Vancouver Province

picture shows totems being removed from University Boulevard at UBC to temporary storage on the campus. The totems will be copied by Indian experts while they are in storage. Most of the totems are from old villages on the Queen Charlottes and northern Vancouver Island.

INGS, ANSWERS

GIVEN IN 1927

Committee Reports on Petition of Allied Tribes

Summary of Findings and Answers

—In 1927 the Allied Tribes of British Columbia took the land question to Ottawa. Following are the Findings and Answers. This question has never been satisfactorily answered.

Allied Tribes organization was driven out of existence, but the ashes of their gallant struggle sprang into being with the staunchest fighters of the foundation of the Native Brotherhood their experience and undaunted courage.

Prepared by General Council of Allied Tribes

—The territory now known as British Columbia has been conquered and the British people have entered upon the ownership of the territory.

Answer—1. No evidence whatever has been produced or can be produced proving that Great Britain conquered any Indian Tribe in British Columbia.

2. In the Southern Nigeria case their Lordships of the Judicial Committee decided that conquest alone does not destroy native land rights (Law Reports Appeal Cases 1921, Vol. 2 at Page 410.). The Committee's findings is in direct unmistakable conflict with that decision.

3. In course of Report of Minister of Justice presented to and approved by the Governor-General in Council in the month of January 1875, the Minister described the assumption that the lands of British Columbia are the absolute property of the Crown in right of the Province as "an assumption which completely ignores as applicable to the Indians of British Columbia the honour and good faith with which the Crown has in all other cases its sovereignty of the territories in North America dealt with their various Indian Tribes." According to that authoritative declaration made on behalf of

Special Reports On Indian Lands

This issue of The Native Voice is given over in large measure to the vital question of Indian Land Rights. Special material appears on pages 4 and 5. Please read and get some of the vital background on this vital matter.

the Dominion of Canada the Committee's findings above set out are in conflict with the honour and good faith of the British Sovereign.

(See Appendix B of Minutes of Proceeding and Evidence of Committee at page No. 43).

FINDING: At the outset it was made evident that the Indians were not in agreement as to the nature of their claims.

Answer — Statement is unfounded. Evidence of Chief John Chelahlitsa and Chief Basil David proves the contrary. It can be conclusively proved

by documentary evidence that the claims made by the Interior Tribes are precisely those made by all other allied Tribes. Statement that Interior Indians whom Indian Departments brought to Ottawa represented all Interior Tribes is wholly unfounded. Not even did they represent their own Tribes, Okanagan Tribe and Shuswap Tribe.

FINDING: Early in the proceedings it developed that the aboriginal title claimed was first presented as a legal claim against the Crown about 15 years ago.

Answer — Statement is refuted by whole history of Indian Land controversy from the month of January 1870 in which the Colonial Government formally launched the controversy by Report denying that Indian Tribes of British Columbia have any title to their territories. Two outstanding proofs may be mentioned. In the month of February 1887 delegates representing Nishga Tribe and Tsimpsian Tribe went to Victoria and conducted discussion regarding the land claims of the Indian Tribes with

three members of Government of Province. Their territories were claimed as the "Property" of the Tribe. On both sides the subject of discussion was the Indian land controversy, precisely the same that formed subject of Petition of allied Tribes presented to Parliament. A verbatim report of that discussion, which occupied two days, was published by the Queen's printer. Another proof is that in the year 1909—before the Society of Friends of the Indians was organized—the Indian land controversy had reached in northern British Columbia such an acute stage that the danger of fighting between the Indians and the white settlers was officially reported to the Government of Canada.

FINDING: As the Indian rejected proposals of the Government of Canada made by Order-in-Council of June, 1914, they are not now entitled to obtain judgment of Judicial Committee deciding the Indian land controversy.

Answer—It is true that the

(Continued on Page 8)

STILL A FEW COPIES LEFT!



This painting, reproduced as a cover for the special edition of *The Native Voice*, official organ of the Native Brotherhood of B.C., was painted by David Neel (Gla-Gla-Kla-Wis), son of B.C.'s famous woman totem carver, Ellen Neel of Vancouver. The late Charlie James, whose totems are to be found in many parts of the world, passed on his art to Mrs. Neel and in turn to her son, David. The Special Edition is available at *The Native Voice*, 510 West Hastings Street, Vancouver. Price is \$1.65 plus 8c S.S.M.A. tax. Total \$1.73.

MARRIED 50 YEARS

Moses Alfred and Wife Honored

Mr. and Mrs. Moses Alfred renewed their marriage vows and gave thanks to God for the blessings of their 50 years of life together in a recent ceremony at Alert Bay's Christ Church. The church was packed with friends and relatives.

The brief service conducted by Rev. C. B. Rodgers ended with the singing of "Blest be the tie that binds" as the couple left the church attended by granddaughters, Bessie Alfred and Laura Alfred, grandson Christopher Alfred and son Alvin Alfred and preceded by ring bearers Harold Sewid and Alfie Cook Jr., both great grandsons.

In the Parish Hall, all joined in the celebration with a lengthy program MC'd by Councillor Herbert Cook.

James Sewid, chief councillor of the Nimpkish Village, in congratulating the couple, said how proud he was to be a member of the family. He said that Mr. Alfred had been the first Indian fisherman to take out a seine boat licence and had trained many in seining methods.

Ross Nicholson, Marine Superintendent of B.C. Packers Ltd. told how Mr. Alfred had been with the company for about 50 years, fishing when there were only two or three boats in the fleet. While he had been with the company, Mr. Nicholson said he had found

Mr. Alfred a fair man to deal with and a good fisherman. He also commented that Mrs. Alfred had always been behind him backing him up.

Ron Shuker, chairman of Alert Bay Village paid tribute to the Alfreds for their 50 years of married life and said that too little publicity was given to long happy marriages and too much to divorces and separations.

He also commended them for their successful family life and for their leadership in the community and their continued activity in community affairs.

Casper Peterson, vice-president of the Board of Trade, added his congratulations from his knowledge of the Alfreds for over 20 years.

Doug Copley, B.C. Packers plant manager at Alert Bay for some time, brought good wishes and a wire of congratulations was read from J. N. Buchanan, President and Chairman of the board and Ken Fraser, vice-president of pro-

MP Seeks Federal Vote For Native Indian Folk

Frank Howard, MP for Skeena, on January 19 introduced a Private Member's Bill designed to give Native Indians the right to vote in Federal elections.

This is the third session that has seen the introduction of this Bill by Mr. Howard.

Native Indians already have the provincial vote in five provinces in Canada, which are, British Columbia, Manitoba, Ontario, Nova Scotia and Newfoundland.

Mr. Howard pointed out that, inasmuch as there will be a committee of the House of Commons established to review the Elections Act as well as a Joint Committee of the Senate and the House of Commons on Indian Affairs, this matter will probably be dealt with by one or the other of these committees.

First Elected Chief

Edwin Underwood Becomes New Leader of Tsaout Band

Edwin Underwood of 2505 Mount Newton Cross Road is the first elected chief of the East Saanich (Tsaout) band. Mr. Underwood, who is 59 years old, is the son of Catherine Underwood, and is the second youngest of seven children.

The new chief's father died when he was only seven, and his mother and grandmother raised the family. After one year's schooling at Kuper Island, Edwin Underwood was admitted to the Saanichton school thanks to the good offices of a number of the Saanich pioneers.

Chief Underwood worked for 18 years for the J. H. Todd Company at the Sooke fish traps as a builder and maintenance supervisor. In 1942, with two of his brothers, Mr. Underwood started building trollers. Combining their labors the brothers built six of these fishing craft, and use them with great success. Two of Edwin's nephews went into commercial fishing along with their father and uncles after returning from overseas service during World War II. Mr. Underwood himself uses a 36-foot troller and fishes successfully each season.

During the off-season, the chief is a housebuilder who does a great deal of work for the Department of Indian Affairs in building, renovating and improving homes for various Indian families on the Saanich Peninsula.

Mr. Underwood's wife is the former Bernadette Thomas of Valdez Island. The couple have one daughter, Mrs. Hazel Dulay



of Bainbridge Island, Wash., and three grandchildren.

In turning from the hereditary to the elective system of choosing its chiefs, the Tsaout band is reversing a decision made when the late Mr. Moore of the Indian Affairs Department suggested elections and had his suggestions turned down.

The East Saanich band has

however, had elected chiefs for a number of years.

Mr. Underwood has served this capacity for the years under Chief Willie and the last of the old Louie Pelkey. Following Pelkey's death, Richard his nearest kin, was acting until the election of Mr. Underwood.

The new chief has been an active worker on behalf of his people, having served of five Indian leaders at the late Percy Ross for the Days celebrations held in conjunction with the Victoria holiday at Songhees Res.

Last Christmas he was mental, along with his Rev. Father Philip Han securing Christmas from the Colonist "500 for 53 needy Indian families."

MOTHER'S ADVICE
In his work and his life with people, Chief Underwood likes to follow the advice of his mother, who told him to "keep his ears open, his mouth shut and his hands busy."

When he does talk, he is an excellent speaker of sound sense and good sense. The Tsaout band should fit much from his chief's advice. (Story, picture courtesy of the Saanich Peninsula and Islands Review).

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Brotherhood Brief Goes Before Cabinet

series of important re-
solutions have been placed be-
fore the British Columbia
Cabinet by the Native Brother-
hood including a fair re-
bate from the five percent
sales tax, equal liquor rights,
maintenance of roads
through Reserves, and inclu-
sion of Indians in all health
and welfare programs in the
province.

Submitted over the signatures
of President Robert Clifton and
Legislative Committee
Chairman Peter R. Kelly, the
brief was presented by a dele-
gate from the Brotherhood
last month:

The text follows:

The Native Brotherhood of
British Columbia represents
the largest body of properly or-
ganized Native Indians in Brit-
ish Columbia and indeed in
Canada. As such, we believe it
should be represented on the
Provincial Advisory Committee
on Indian Affairs. We believe
members on the Commit-
tee should have comprehensive
knowledge of the needs of the
Indians throughout the province
rather than limited local knowl-
edge. We are in a position to
supply that knowl-

2—Roads through Indian reser-
vations which are used by
the public at large should be
maintained by the province
through the department of pub-
lic works. These roads are used
much more by automobiles and
trucks from outside the reser-
vations than by the Indians. The
people on the reservations pay
the provincial road tax as well
as all the other citizens of the
province. If blacktop is not
practicable good gravel surface
would supply the need.

3—The Native Brotherhood of
British Columbia is of the
opinion that the Native Indians
should receive the same per-
centage from the 5 percent
sales tax is granted to the
cities, towns, villages and mun-
icipalities. They pay sales tax
on all taxable purchases. Taxes
without participation in all its
benefits or equality with other
citizens is not fair play, not ac-
cording to British principle and
practice. If this participation

were extended to the Indian Re-
serves it would enable them to
apply it to upkeep the roads,
sanitation and whatever else for
the benefit of the Band would
be deemed necessary.

The argument that Indians
are tax exempt pertaining to the
provincial 5 percent sales tax
cannot be well advanced. The
amount of purchasing in Indian
stores is of little value. We
would say about 95 percent of
of their purchasing is from
stores outside the reserves. We
would urge the government to
give serious consideration to
this request.

4—The Foreshore Rights of In-
dian Reserves should be rec-
ognized as part of the Reser-
vations. The Indian villages and
communities were established
long before British Columbia
became a province.

5—We are convinced that pro-
vincial sanitation regulations
should be made applicable to
the Indian villages in the prov-

ince as this concerns the health
of all citizens; there should be
no difficulty in the federal and
provincial authorities arriving
at a working agreement on this
important matter.

6—The academic advance of
the Indian children now at-
tending the public schools of the
province has been satisfactory.
Prior to the amendment of the
provincial school act, which
opened the doors of the public
schools to the Indian children,
there was very little uniform
curriculum and regular attend-
ance. Attendance still leaves
much room for improvement.
However, it is improving pro-
gressively.

The Indian children are now
realizing they are equal men-
tally as well as physically to the
other children. This gives them
confidence and will enable them
to march ahead side by side
with their white school mates to
face life's problems. The room
for improvement is endless.

The Indians naturally would
like to be included in all the
health and welfare programs of
the province.

7—There seems to be an ambi-
guity in the regulations con-
cerning trap lines for Indians.
Indians do not have to purchase
licences for trapping. Yet the
game department urges them to
purchase licences. Since they
are exempt from trapping li-
cences why does the game de-
partment advise them to pur-
chase them? They are told by
game wardens they are in dan-
ger of forfeiting their trap lines.
The regulation should be made
clear on this point.

8—Indians find the cutting of
timber for their own use,
such as cutting timbers for
wood fuel, cutting cedar for
shingles and slabs for smoke
houses as a "Liberal Policy"
had been entered into by the
Provincial Government. Under
the Thirteenth Article of the
Terms of Union the right to
cut timber from the forest is
granted to the Indians in per-
petuity. This also applies to
hunting and fishing.

9—At the convention held in
Prince Rupert, B.C., Decem-
ber 2-4, 1958, the Native Brother-
hood of British Columbia by a
majority vote decided to re-
quest the Government of British
Columbia to allow the Indians
of the Province the same rights
to purchase liquor that are en-
joyed by the rest of the citizens
of the Province. It must be re-
cognized that to be denied the
privilege of purchasing liquor
is an intolerable position. As
voters in the Province, they feel
very strongly that this right
goes with citizenship.

R. P. Clifton, President
Peter R. Kelly, Chairman
of the Legislative
Committee.

Natives Promised Full Liquor Rights

Only Federal Okay Needed, Says Bennett; Bands to Vote

Premier Bennett has prom-
ised B.C. Indians full liquor
rights as soon as the federal
government approves an ap-

propriate order-in-council.

The Native Brotherhood of
British Columbia announced
that the premier made the
promise recently when the
Brotherhood presented its an-
nual brief to the B.C. cabinet.

The adults among British
Columbia's 33,000 non-enfranch-
ised Indians are allowed to
drink only in beer parlors.
Provincial support of full
liquor rights will give them
the right to drink in cocktail
bars and buy liquor at liquor
stores.

A spokesman for the Indian
affairs branch in Ottawa said
federal permission is required
to give Indians these rights,
but approval is automatic.

However, he said, the Indian
Act requires that a referen-
dum of each band must be
taken before reserve Indians
can have and consume liquor
on the reserves.

"There will be no difficulty
if it is B.C.'s intention to give
Indians equal drinking rights,"
he said.

ing and dancing and making fun
of the two who feasted alone.

Days passed by and still no
one came near them or spoke to
them, until the young couple
could bear it no longer. Hand
in hand they crossed the village
and began to climb the steep
trail up the mountainside.

They climbed for many hours,
and when they reached the top,
they sat down to rest.

Tired, and hungry and alone,
they sat there until death claim-
ed them, and turned them to
stone.

This legend is told by the In-
dians to impress upon their
people of marriage within the
clan. When this law is broken,
the guilty pair are severely pun-
ished by nature.

The Stone Statue on Rocher De Boule

The Squamish Tribe are not the only Indians who are
told by an Indian turned into stone, according to the
legend story by Mrs. Constance Cox, formerly of Old
Kelowna. Here is the story of the Stone Statue on Rocher
De Boule Mountain:

UP, almost at the top
of Rocher De Boule moun-
tain there are two stones, the
one that of a man and a girl
lying side by side. They appear to be
lying down, their shoulders
touching in weary fashion.

is the story the Indians
telling explaining what happened
these two young people when
they lived, many years ago.

marriage between two mem-
bers of the same clan, even
though only distantly related,
was strictly forbidden tribal

the law was broken by a
young man and a maiden who
lived in one of the family hous-

es. They married without the
consent of the family, and were,
accordingly punished.

After their marriage cere-
mony they returned to the
house of the clan, but sat out-
side the door, afraid to enter,
and also ashamed of what they
had done.

For a long while they sat
there, no one speaking to them
as they passed in and out of the
house.

However, the family prepared
the usual feast, and the young
couple finally entered and sat
down, alone. No one else came
in but all stayed outside, laugh-



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A GREAT CHIEF HAS GONE HOME

Today we received sad
news of the death of an old
friend of the Native Voice,
Chief Thunderbird, from his
friend Chief Leading Canoe.
Chief Thunderbird was a Nar-
agansett Indian. He was
also from Worcester, Mass.,
U.S.A. Goodbye, dear friend.
May the fine work you have
done for your people through
the years bring you Peace
on your last journey. We ex-
tend our deepest sympathy
to his family and friends.

Unsigned Letters Won't be Printed

The Native Voice has re-
ceived an anonymous letter,
apparently intended for pub-
lication. We have no objec-
tion to publishing letters
over noms de plumes but we
will not do so unless they are
signed by the author. We ask
all readers to bear this in
mind if they wish their let-
ters to appear in the paper.

fo, Indian Land Rights

ort 1926
Fri Indians

ried on ation of the im-
report, by the officers
Society Indians of British
ia. The organization of citi-
British interested in the
whose ed on with co-
n of a throughout Can-
in G tiety was formed
ear 19 taken by veteran
ries, m leading citizens.
nis an both of Montreal,
mbers isory Committee
ociety ch very valuable
carryi work. Also valu-
operat the Social Service
of C gines Protection
of L carried the first
of the y issue.

the J as being the case
I will Tribe so allied.

ESTY'S REPLY
th of J month of September,
onse to Duke of Connaught,
in L His Majesty's Repre-
ishga in Canada and in re-
iety of a letter which had
dressed to him on be-
a, sent the Nishga Tribe and the
Canabes gave positive writ-
of B ance that the petition
he G had been addressed to
sch comesty's Privy Council
position e considered by that
if the findings of the
ommission should be
as settlement.

ute Chapter 51 of the
to the Parliament of
authorized the Governor
in-Council to carry out
Kenna-McBride Agree-

lling All B.C. Indians

ING ALL B.C. INDIANS: Look Before You Leap:
ake up your mind as to whether you wish to pro-
our ancient rights or not. BE CAUTIOUS.

January 16, 1959

ght Honourable John G. Diefenbaker, Q.C.
Minister of Canada,
of Commons,

as delighted to hear yesterday over the radio that the
Land Question is coming before the House.

el that the forthcoming discussions on the Hundred Thou-
sars given to the Non-Treaty Indians of British Columbia
of annuities and refused by the Non-Treaty Indians (Allied
of British Columbia in 1926 and 1927, should be adjourned
the forthcoming investigation re the valid claims of the Non-
dian Indians of British Columbia have been heard.

y old Indians feel that the appointing of Indians to help
partment in the distribution of this Hundred Thousand Dol-
ht jeopardize their valid claims to the ownership of their
and might be construed as an acceptance in full settlement
valid claims. As this would result in a miscarriage of
ask you, who love Indians, to adjourn the hearing.

Also enclosing cuttings from the Native Voice which are
data in my possession relating to their claims. I feel
will do everything to protect them against any danger
a miscarriage of justice.

ending the Minister of Citizenship and Immigration, the
ble Ellen Fairclough, a copy of this letter.

ish to thank you for the Christmas card from Mrs. Diefen-
and yourself and wish you both the Best Wishes for the
ear.

MAISIE A. HURLEY.

OTE: At the time of going to press, we have received a
thetic and kindly letter from The Honourable Minister of
ship and Immigration Ellen Fairclough promising to look
the matter and give it her careful attention. — M.H.

ment by adopting the Report of
the Royal Commission.

The allied Indian Tribes of
British Columbia claim that the
McKenna-McBride Agreement
is beyond the powers of the two
Governments and that the Sta-
tute above mentioned is beyond
the powers of the Parliament of
Canada.

During the past few years the
possibility of bringing about set-
tlement of the Indian land con-
troversy without judicial deci-
sion has been subject to discus-
sion between the Government
of Canada and the allied Indian
Tribes, and by such discussion
and papers presented on behalf
of the allied Tribes it has been
made clear that the allied
Tribes are unwilling to accept
settlement based upon compen-
sation to be granted by the Do-
minion of Canada under condi-
tions proposed by Order-in-
Council passed in the month of
June, 1914, and are determined
to accept only settlement based
upon their actual rights and
brought about by negotiation
with both Governments or other
equitable method.

REPORT ADOPTED

Before the passing of Order-
in-Council by which on 19th
July, 1924, the Government of
Canada adopted the Report of
the Royal Commission the Min-
ister of Interior speaking on be-
half of the Government of Cana-
da at Vancouver had conceded
that the allied Tribes are en-
titled to secure judicial decision
of the Indian land controversy
and HAD GIVEN ASSURANCE
THAT CANADA WOULD
HELP THEM IN SECURING
SUCH DECISION.

The allied Tribes now claim
that under assurances given by
the Duke of Connaught, com-
munications had with the Lord
President of His Majesty's Privy
Council, and all assurances
given on behalf of Canada they
are clearly entitled to proceed
independently in His Majesty's
Privy Council and to secure
judgment of the Judicial Com-
mittee deciding the Indian land
controversy.

Delegates of the allied Tribes
have demanded that all assur-
ances given on behalf of Canada
be fulfilled and in letter ad-

ressed to the Prime Minister
of Canada have declared that
the passing of the Orders-in-
Council of the two Governments
adopting the Report of the
Royal Commission has made
positively necessary that the In-
dian land controversy shall be
decided by the Judicial Commit-
tee of His Majesty's Privy Coun-
cil.

THE PRESENT POSITION

Recent developments have
been of extraordinary import-
ance and have made very clear
the great national issue in-
volved, the righteousness of the
Indian cause, and the import-
ance of successfully completing
the work undertaken by the
Society.

Most important of these de-
velopments is the debate which
occurred in the House of Com-
mons on the last day of last
Session. In course of that de-
bate Mr. Meighen expressed the
view that the Indian Tribes of
British Columbia are entitled to
secure judgment of His Majes-
ty's Privy Council deciding the
Indian land controversy, and
the Minister of Interior speak-
ing on behalf of the Govern-
ment conceded that they are SO
ENTITLED but stated that the
Government is not yet prepared
to provide the needed funds.

Thus the way has been com-
pletely opened for independen-
tly bringing the Indian case be-
fore the Judicial Committee, but
the Government has continued
to place upon the Indian Tribes
a heavy burden which the So-
ciety will continue to help them
in carrying at least until the In-
dian case shall have been re-
ferred to the Judicial Commit-
tee of His Majesty's Privy Coun-
cil.

The allied Tribes have been
advised that upon securing such
reference they will be in a po-
sition to present to the Parlia-
ment of Canada a conclusive
case for the providing of all
funds which shall then have
been expended and all funds re-
quiring thereafter to be ex-
pended.

NECESSITY OF FUNDS

This necessity is clearly shown
by a letter which some time ago
the Chairman of the Society
addressed to Doctor Charles W.
Gordon from which the follow-
ing words are quoted:

"In connection with this mat-
ter of funds I hope it may be
possible for you to make real to
some of the strongest men in
Western Canada THAT IN THIS
VERY MATTER THE INDIAN
DEPARTMENT HAS ADOPTED
AND PERSISTED IN A
COURSE SO EXTREMELY UN-
JUST THAT IT SHOULD NOT
BE TOLERATED IN ANY
BRITISH COUNTRY.

"As you know, the Depart-
ment has refused to provide the
funds which according to estab-
lished principles and all preced-
ents should have been pro-
vided for dealing with the Brit-
ish Columbia Indian land con-
troversy. The Department's de-
liberate purpose has been to
force upon the Indian Tribes of
this province terms of so-called
settlement which they are un-
willing to accept, and to accom-
plish this result by means of
heavy financial pressure brought
to bear upon the Indian Tribes
and those supporting their
cause.

"I think we have come to the
time at which this grave injus-
tice should no longer be borne
with silence and patience but
should be exposed to the view
of the people of Canada."

SECURED AND EXPENDED

The Society has secured and
expended in promoting the In-
dian cause contributions
amounting to a total sum ex-
ceeding \$29,500. This amount has
been secured from friends of
the Indian cause in places ex-
tending from the Pacific Coast
to London, England. A large
proportion of the total amount
has been secured in amounts
ranging from \$50 to \$500.

In addition to contributions
the Society, acting on behalf of
the allied Tribes and under ar-
rangements made with them,
has secured from various
sources advances exceeding \$17,-
500. By resolution unanimously
adopted upon occasion of Gen-

James Douglas Wrote This 100 Years Ago

Victoria, Vancouver Island
5th February, 1859.

To the Speaker and Gentlemen of the
House of Assembly:

I have to acknowledge the receipt of your
Speaker's communication of the 25th ultimo, con-
taining the following resolution which passed the
House on that day:

"That application be made to His Excellency the
Governor for the following information, viz.: Has
the Government of this Island the power to remove
the Indians (by purchase) from that piece of land
inside Victoria Harbour known as the Indian Re-
servation? Should the government not have that
power, may it please His Excellency to inform this
House wherein the Government is powerless." (J.
Yates).

In reply to the foregoing resolution, I have to
observe that previously to the grant of the Island to
the Hudson's Bay Company, the whole Island was
vested in the Crown as part of its domains.

When the settlement at Victoria was formed,
certain reservations were made in favour of the
Indian tribes.

First: They were to be protected in their right
of fishing on the coast and in the bays of the Colony,
and of hunting over all unoccupied Crown lands;
and they were also to be secured in the enjoyment
of their village sites and cultivated fields.

Those rights they have since enjoyed in full,
and the reserves of land covering their village sites
and cultivated fields have all been distinctly marked
on the maps and surveys of the Colony, and the
faith of Government is pledged that their occupa-
tion shall not be disturbed.

For that reason the Government will not cause
them to be removed, because it is bound by the faith
of a solemn engagement to protect them in the en-
joyment of those agrarian rights.

It may further interest the House to know that
the title to those lands is vested in the Crown, and
that the Indians of themselves can convey no title
to any part of their reserves either by sale or lease.

The presence of Indians near the town is a public
inconvenience, but their violent removal would be
neither just nor politic.

I therefore propose, as a remedy, to enter into
arrangement with their consent to subdivide the
reserves adjacent to Victoria, and to let it out on
leases to persons who will undertake to build and to
make other improvements upon it, and to supply
the whole proceeds of those leases to the general
benefit of the Indians interested. That is by pro-
viding them with a school-house and teacher, who
will probably be a Missionary Clergyman, for the
education of their children, and to endeavour thus
to raise them morally and socially to a higher po-
sition than they now occupy in the Colony.

By such means a great benefit, worthy of the
philanthropy of our country, will be conferred upon
the Indians themselves, while at the same time the
improvement and increase of the Town of Victoria
will not be retarded by their unprofitable occupa-
tion of one of its most valuable portions.

JAMES DOUGLAS.

eral Meeting the allied Tribes
have undertaken to repay all
advances with interest. The al-
lied Tribes have large resources
which, although now controlled
by the Government of Canada,
will as is expected become avail-
able for such repayment at the
time of the final settlement. All
advances will be repaid as soon
as funds shall be provided by

the Government of Canada.
To the present time, the al-
lied Tribes have expended fun-
coming out of the pockets of the
Indians themselves exceeding
\$40,000.

The total funds which to the
present time have been secur-
and expended by the Socie-
and the allied Tribes amou-
to about \$87,500.

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U.S. Indians Also Fight For Their Lands

ction Needed by Congress

HERE are a number of very definite steps that can be taken reverse the Indian land loss process. Passage by Congress of S. Res. 3 as a statement of policy would give new hope and new action in Indian affairs. Present policy as stated by H. Con. Res. 3 (83rd Congress) tends to discourage the use and development of Indian land resources and affords the Indian bureau an excuse for its neglect of developmental programs. S. Con. Res. 3 states that the responsibility of Congress to the Indian people must be fulfilled "the continuous development of their human and economic potentials based upon the principles of consent of the governed, self-determination and local self-government," and that "the function of the Indian Bureau shall be to assist American Indian communities to reach the level of well-being enjoyed by other communities in the United States."

The so-called "heirship land bill" (S. R. 2787) would open the way for adjustment of heirship land problems. It was drawn up under the sponsorship of the National Congress of American Indians and its basic policy is that tribes themselves shall work out programs suited to solve their problems. Some such legislation is gently needed.

Submarginal lands purchased by the federal government under the act of 1933 which are in Indian

areas, and lands formerly used by Indian schools but no longer in such use, should be added to Indian land resources by action of Congress. Legislation for the rehabilitation of Indian tribes should also be enacted. The present constructive program of the Navaho was sparked by the Rehabilitation act passed a few years ago. Many Indian groups need just such a boost.

Indian Bureau Could Do Much

PENDING development of specific programs for building up Indian land resources, sales of Indian-allotted lands to non-Indians should be stopped. Money now frozen in the Indian revolving loan fund should be made available to tribes and individuals to buy up individual holdings that must be sold. The bureau should emphasize exchanges of heirship land in order to get the ownership into usable units. The bureau's "realty" staff could well address itself to this work instead of to selling Indian land.

Although tribal title to large areas, such as the Navaho, Papago and Walapai reservations of the southwest, seems safe for the moment, a word of warning may not be out of place. Legislation to authorize 99-year leases for industrial and home building purposes is being proposed. Such proposals should be carefully scrutinized and, if at all, should be authorized only

to a very limited degree. A 99-year lease is practically a sale.

Again, with the rapid development of oil, gas, uranium and other minerals on some of the tribally owned reservations, aggressive individuals will seek ways to secure possession of these assets.

Tribes holding their land as their common property should guard themselves and be protected against the evils that have come to many Indian groups through allotment of their land on a per capita basis.

THE rapid loss of land in Indian ownership is in no sense an

academic concern. Most Indian groups do not own enough land to support half their number. Whatever success may attend programs to get Indians into industrial employment, either outside or within their communities, they will fall far short of meeting the economic needs of all Indian people. Many Indians are using their lands successfully and others would like to do so. Every acre of Indian-owned land is needed for the support of Indian people. For many, the alternative is extreme poverty and dependency.

At this moment government

agencies are urging the and development of the community in Indian groups. A recent conference on organization, Indians just the question how they and communities unless the land base for them.

Most Indians have a attachment to their land, and right, and we disrupt their society, we aggravate social and problems for the nation as for the Indians.

Continued

By the Late NEWELL E. C.

Tecumseh and the War of 1812

The reminiscences of Aura P. Stewart, as transcribed in Michigan Pioneer Collections, state that the Indian with whom Colonel Johnson had his desperate encounter was not Tecumseh. Quoting Mr. Stewart: "My father says . . . he saw the colonel when he returned, badly wounded, his horse pierced taken from him; the battle with Tecumseh and his Indians was still raging, and continued for at least half an hour thereafter. It was the opinion of those acquainted with Indian warfare that the Indians fought until Tecumseh fell and no longer. But all admitted that Colonel Johnson had, while wounded and disabled, a dreadful encounter with some daring Indian chief. In their search they came first to Col. Whitney, and about four rods distant lay Tecumseh, both dead on the battlefield. My father had seen Tecumseh often in Detroit and pointed him out to the officer who had never seen him. But how and where Tecumseh was buried, father did not remain to see."

Colonel Whitney (McAfee's journal gives the name as Whitley, which is probably correct) was an Indian fighter from Kentucky, about seventy years of age at that time. He was not a regular with Harrison's army but fought independently. He paid his own way and was accompanied by two Negro servants. He went into the battle with the determination to kill Tecumseh.

Henry Connor claimed that he was present at the death of Tecumseh, when James Whitley (Whitley?) encountered the great Indian and killed him. Whitley and Colonel Johnson, he stated attacked the chief simultaneously, but the former began and ended the encounter.

A. J. James of La Harpe Township, Hancock County, Illinois, claimed that a Mr. Wheatley killed Tecumseh. His authority was his father-in-law, John Pigman, of Coshocton County, Ohio, who claimed to have been an eye-witness.

All of these conflicting versions of the manner in which Tecumseh met his death agree in one respect—that he was killed in the Thames battle. To the writer there seems to be a slight possibility that such may not have been the case, but that he chose this opportunity to disappear from public life. The presentiment of his death, which it is claimed he had just previous to the battle, could

well have been a subterfuge intended to deceive his followers; his reasons for removing the British uniform before the conflict may not have been those assumed by his biographers. Certain it is that he had completely lost patience with Proctor and as a large number of Indians had already deserted, he undoubtedly foresaw the disastrous outcome of the conflict and may have been well aware of Proctor's duplicity and of his plans to escape. Whether or not he contemplated such a measure, the time was certainly propitious and the opportunity was not lacking.

According to one biographer the first indirect evidence of Tecumseh's death came from across the border in the spring of 1814 when Lady Prevost gave mourning presents to Tecumseh's sister.

We are likewise a little uncertain as to just what arms Tecumseh bore in the Thames battle. Various accounts mention a musket, a sword, a tomahawk, three pistols and a long-handled knife.

Of Tecumseh's burial, most accounts seem to agree that he was interred temporarily on the battlefield, the spot being marked by the fork of a tree which had fallen, leaving an upright stump, perhaps six feet high.

It is told that during the night following the battle some of Tecumseh's braves evaded the American pickets, came through the lines and spirited the body away to a safer place where it was reinterred. The account given by Joseph Laird, who claimed to have ferried Proctor across the Thames after the battle, is that the body of the dead Tecumseh was hidden temporarily under a fallen tree; that during the night Joseph Johnson (a scout) and two Shawnee warriors returned to the spot, eluded the sentry and carried away the body.

The late Edward Nahdee (Nahdee) of Walpole Island and grandson of John Nahdee, told somewhat the same story as narrated to him by his grandfather. His story agrees in that two warriors (John Nahdee and an unnamed companion), spirited the body away during the night. However, John Nahdee was a Chippewa, not a Shawnee. Certain it is, however, that he played a prominent part in the Battle of the Thames and other battles of the War of 1812 and his descendants now living on the Walpole Reserve have ample documentary proof of this fact.

Edward Nahdee in an interview with representatives of the Toronto Daily Star in 1936, maintained positively, from descriptions given him by his grandfather, that Tecumseh's body had been buried

near Wardsville—15 or east of the battlefield.

Quoting a letter from Shawano of Kettle Point appeared in the London Free Press, September 19, 1904: "The Shawanos residing at Point Indian Reservation, Ontario, of the Tecumseh have seen another story appear in the papers about the American Indian, Tecumseh, says that 16 skeletons of Indian have already been unearthed, yet there is still of Tecumseh's bones."

"This is true. No one that he has found the grave without showing (medal?) which was buried when the great warrior died. When Tecumseh was killed, his nephew body away the first of they had and hid it. back to the spot where loved uncle had fallen, up another warrior with resemblance as they Tecumseh and put him chief had fallen."

"This is why a good dians claim that they Tecumseh was buried. Tecumseh they buried. The great warrior was his two nephews with another Indian. These were bold enough to take right away in the midst of being shot and killed."

"Two medals were Shawanos as a proof of had done, and to prove had done all they could British save the country."

(To be Continued)

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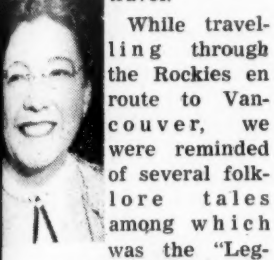
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LESSONS FROM LEGENDS

Our Colorful Indian Past

By ELEANOR BRASS

ALTHOUGH we are living an integrated life with people of various backgrounds enjoying their standards of culture, visions of our own folklore are in the back of our minds come to the fore wherever we may live or travel.



While traveling through the Rockies en route to Vancouver, we were reminded of several folklore tales among which was the "Legend of the thunderbirds." It said they hatched on the highest mountain peaks, where there was constant flashing of lightning caused by the blinking of their eyes. The rumblings of thunder were the flapping of their wings. The thunderbird is a common symbol among all Indians of the continent, varying slightly in shape, significant to the various tribes and areas. There is also the legend of the "Weather prophet." One lived among the mountains, while the other lived in the foothills and the plains. One year this prophet told Nainapoose (the Cree name) that his people must move their camping grounds further north for it was going to be a very cold winter. But these Indians didn't heed the warning and stayed on. Consequently they suffered terrible hardships and some died. In the end of this distress, Nainapoose came along and perceived the suffering. He felt both sorry and annoyed. However, after much scolding he prayed the Great Spirit to send him air over the mountains. The Indians became convinced they thought of the suffering and death that could have been avoided had they heeded the warning.

Near Vancouver is the "Legend of the Frog," who foretold the coming of the floods. The Indians were expecting an important visitation by a man described as a "Big Man." One else came in disguise and through his talk and through his talk aroused suspicion which betrayed him. This displeased them and therefore he was changed into a green frog and fled away into the mountains. Prior to a flood these green frogs come down the mountains and the Indians immediately would leave for high ground. This legend has lived through the ages and held the message three centuries ago when there was a flood in the Fraser Valley, preceded by the green frogs coming down the mountains. The Indians tried to persuade the white neighbors to accompany them out of the valley, but the neighbors passed it off as superstition and nearly jeopardized their own lives.

There are legends of the "Sockeye," the Native food of the coastal Indian. The bones were held sacred and thrown back into the waters so they may return as living salmon. There is the "sea otter," a sacred figure who taught them to hunt and fish.

The cedar tree was a great source of industry to the native crafts. From its trunk canoes were dug out and family crests carved on the ends. Being island dwellers the Haidas were noted for having the largest canoes, of which the longest were 75 feet. They excelled all others in seamanship.

The longhouse used for tribal celebrations was erected with massive cedar timbers. The longest known in history was 1,000 feet long. It was built by the grandfather of Chief Dominic Charlie of the Squamish tribe on the Capilano reserve in North Vancouver. The smaller potlatch house was also built with cedar.

The colorful totem poles were carved in family folklore figures and symbols of distinction. Those topped by a box were used mainly by chiefs, wherein their remains were placed after death and are called mortuary boxes.

The coastal Indians were quite perturbed by the crest used on the centennial silver dollar as it resembled a mortuary box made by a jealous chief. He found his wife was unfaithful and therefore sent her away, then set up this box as an example to others. But on investigation the centennial silver dollar crest was found to be that of a perfectly respectable family of prestige.

For weaving cloth the inner bark was stripped off the trunk of the cedar and beaten into threads, to be made into garments, blankets and rugs. It was used as warp for weaving goat hair and wild sheep's wool. Today the cedar bark garments are only worn for ceremonies. Some of it is left in fringes to be worn with masks.

From the fibres on the roots of the cedar tree are woven strong ropes, tool bags, belts and containers of various types and designs, some outlined in cherry bark entwined in basketry.

Masks of various shapes and expressions were carved according to the ceremony where they must be worn. One type was only worn on four occasions in a lifetime and that was for a birth, the reaching of adulthood, marriage and death.

There are bowls and spoons made from the cedar including the traditional potlatch feasting bowl, they were made oval shaped with a small engraving of the family crest on either end. They also served as handles.

There were undoubtedly many more uses derived from this versatile tree and when taken into talented hands it produced beautiful pieces of workmanship similar to the specimens mentioned above.

To say the cedar tree was to the coast Indians as the buffalo was to the plains Indian, seems like no comparison at all, but the significance is there in both cases. To speak of the cedar in the past tense is misleading as they are still growing as massive as ever for the coast Indians to pursue their native crafts in quantity if they so desire. But our plains buffalo have sadly dwindled down to living in parks.

Seeing the dogwood blossoms strung across the streets in Vancouver in commemoration of the centennial year of British Columbia, made me wonder why they didn't choose the cedar, with its many uses and its contribution to the lumber industry. However, the dogwood is smaller and prettier and more adaptable for a provincial emblem.

Roads of Yesterday Recall Pauline Johnson

By EMILIE GRANT CAMPBELL

It's a far cry from Brantford, Ontario, to Vancouver, British Columbia, the road Pauline Johnson took in years gone by—from the home where she was born on her father's estate—Chiefswood, in the County of Brant, Ontario.

Princess Tekahionwako was of "Blood Royal" of the Mohawk tribe, one of the fifty noble families which composed the historical confederation founded by Hiawatha

over 400 years ago, and known as the Brotherhood of The Six Nations.

Trips to England, recitals given over Canada, as well as in Eastern Canada, publishing of her poems and writings in England, France, United States, Newfoundland and Canada, made her fame spread over wide areas.

After her last tour of Canada, she decided to settle down in Vancouver, the city on this coast, of her undying interest and love, and devote herself to literary work. In her poetry, Pauline Johnson is recognized as one of the most gifted singers of Canada, and her writings will live for all time, with a cadence that throbs and lifts around the hearts of the Canadian people.

Did I hear some one say "She may be a bit out of style today." (?). One upon whose heart and head, "The Hand of God has touched," never goes out of style!

"Brantford remembers Pauline—" Can Vancouver forget her, as she gives her "Toast:"

There's wine in the cup, Vancouver, And there's warmth in the heart for you, While I drink to your health, your youth, and your wealth And the things that you yet will do.

And here's to the days that are coming, And here's to the days that are gone, And here's to your gold and your spirit bold And your luck that has held its own; And here's to your hands so sturdy, And here's to your hearts so true! So I drink this toast,

To the "Queen of the Coast" Vancouver, here's a "Ho!"

To the Memory of Princess Tekahionwako (Pauline Johnson).

Compensation Sought For Loss of Traps

Compensation for all Native Indian traplines destroyed in the Naas River area will be sought from the Columbia Cellulose Company Ltd., it was decided at a Native Brotherhood of B.C. meeting held at Aiyansh recently.

Frank Calder, newly-elected legislative committee chairman for the Nishga tribal councils, and Hubert Doolan, district vice-president of the Naas River area for the Native Brotherhood will ask Dr. Peter Kelly, chairman of the Brotherhood's legislative committee to arrange an early meeting between officials of Columbia Cellulose, the Native Brotherhood, the Indian Affairs branch and the Nishga tribal councils.

The question of compensation for damage to traplines was raised at the Native Brotherhood convention in Prince Rupert last December.

At Brotherhood executive meetings in Vancouver last month, a statement from the

office of the Indian Commissioner said that the question of hunting and hereditary right to traplines may have to be settled permanently.

According to a Brotherhood monthly report, lower mainland Indian superintendent F. E. Anfield may meet with the Naas people on the matter soon.

"This vital issue may mean the revival of the famous Nishga land question which created prior to the early '30s, parliamentary debate, numerous federal and provincial inquiries and eventually was directed to the Privy Council in London," Mr. Calder said.

He said the Naas River case may require a judicial decision.

Jury Favors Liquor Equality For Indians

Equal rights for Indians under the B.C. Government Liquor Act were recommended by a coroner's jury in Vancouver this month.

The jury made the recommendation after finding that Mary Ann Susie Williams, 23, alias Marion Billy, died a natural death in St. Paul's hospital of acute pancreatitis and fatty degeneration of the liver.

Pathologist Dr. T. R. Harmon said both conditions were associated with chronic consumption of alcohol and with the improper diet usually related to drinking.

Dr. Harmon said she had superficial bruises on her chest, abdomen, right thigh and knees.

Court was told Miss Williams' parents found her in a room in a Cordova street house Jan. 28 and had her taken to hospital.

Detective Harry Gammie said she told police she had gone, with her sister Jeannette and cousin Margaret, to Stanley Park for a drink with a man Jan. 26. She said the other two women left and the man beat her up and left her.

Detective Gammie said the other two women said the date was Jan. 19 and that she alone had gone to the park with the man.

He said the watchman at the Royal Vancouver Yacht Club recalled an Indian woman using his telephone Jan. 19 and a taxi driver recalled taking her to Powell and Main from that area. Both men said she did not appear to have been assaulted.

Her sister and cousin said they did not see any bruises on her the next day.

The jury made its recommendation that "Indians be allowed to purchase and consume alcoholic beverages and have equal rights under the act" after hearing several opinions on the liquor problem.

Dr. Harmon testified that the death of Miss Williams

sister, Matilda Rose Williams, in March, 1957, was caused by bronchial pneumonia but he said the main reason probably was a diseased liver caused by excessive use of alcohol.

He said Marie Ducharme, another Indian girl whose nude body was found at the foot of Prior in March, 1957, had sufficient alcohol in her body to cause alcohol poisoning and to have caused her death if left unattended in an exposed place.

Coroner Glen McDonald said police figures showed 982 drunk arrests in January, 132 of them women. Of the 132 women, 45 were Indians.

Dr. W. S. Barclay of the Indian Health Service, said he felt the restriction of Indians to drinking in licensed premises had been detrimental to the Indian population. He said it sometimes resulted in malnutrition and neglect of children and had increased the cost of operation of the department.

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Committee Reports on Petition of Allied Tribes

(Continued from Page 1)

Indian Tribes formally unanimously and repeatedly rejected the proposals of that Order-in-Council. Also it is true that they did so for good and sufficient reasons. In rejecting the proposal the Tribes acted upon advice given by Dr. L. Norman Tucker, Chairman of Indian Affairs Committee of Social Service Council of Canada, and Mr. P. D. McTavish, Chairman of Society of Friends of the Indians contained in Explanatory Statement issued in October 1915 and sent out by the Society to the Tribes, from which the following words are quoted:

"It is very important to know what this proposal of the Government really is. When examined carefully and considered practically, the proposal is clearly seen to be that first the Indian tribes shall surrender all the rights which they actually claim to have by virtue of aboriginal title and under the Royal Proclamation and then there shall be submitted to the Courts the one remaining question whether the Royal Proclamation was intended to apply to British Columbia. In other words what the Government proposes to the Indians is—If you will first surrender all your rights we will submit to the Courts the question whether you ever had any rights."

To any one carefully and impartially examining that Order-in-Council it will become clear that the Government of Canada then proposed not judicial decision of the Indian land controversy but surrender of all aboriginal rights claimed by the Indian Tribes.

FINDING: The Indians of British Columbia receive benefits which are in excess of those granted by treaty to Indians in other parts of Canada . . . It is clear that they are not discriminated against, that reserves have been set aside for them sufficient for their needs, and that the obligation for Indians assumed by the Dominion when British Columbia entered Confederation has been generously fulfilled.

Answer—In order to establish that these statements are unfounded, it is necessary only to fully and carefully examine the last published Report of Indian Department, which shows clearly the following facts:

1. The value of land reserved under treaties for the Indian

Tribes of Alberta per capita of Indian population is \$3393. The value of land reserved by arbitrary action of the two Governments for the Indian Tribes of British Columbia per capita of Indian population is \$601. (Report pages 32 and 51).

2. The amount expended by the Dominion of Canada for education of Indians of Alberta, Saskatchewan and Manitoba during year ending 31st March 1926 per capita of Indian population was \$37.50. The amount expended by the Government of Canada for education of Indians of British Columbia during the same period per capita of Indian population was \$16. (Report pages 18 and 32).

3. The amount expended by the Dominion of Canada for all Indian purposes other than education in Provinces of Alberta, Saskatchewan and Manitoba together with the North West Territories during year ending 31st March 1926 per capita of Indian population was \$21. The amount expended by the Dominion of Canada for same purposes in British Columbia during same period per capita of Indian population was \$13. (Report pages 32, 72 and 73).

The chief obligations for Indians assumed by the Dominion of Canada when British Columbia entered Confederation, as clearly shown by Article 13 of "Terms of Union," was that of demanding lands from the Province of British Columbia and if necessary referring the matter of lands so demanded to the Secretary of State for the Col-

onies. One of the outstanding facts relating to Indian affairs in British Columbia as they stand today is that the obligation so assumed has not been fulfilled.

FINDING: The Committee cannot recommend that funds be appropriated for the purpose of paying the cost of the

case.

Answer—Upon grounds set out in Petition presented to Parliament allied Tribes have demanded such payment as an obligation of the Dominion of Canada. It is intended to ask that the Judicial Committee of His Majesty's Privy Council direct payment of all past and

future cost of the case.

FINDING: The Committee recommends that as compensation instead of treaty a sum of \$100,000 should be expended annually for technical education, hospitals, and other purposes mentioned.

Answer—Manifestly the Committee by this finding has recognized that there are aboriginal rights for which compensation is recommended. There does not appear to be any reasonable ground for expecting that the expenditure recommended will be considered by the Indian Tribes to be adequate compensation for all their rights.

FINDING: The decision arrived at and the findings of the Report are a finality and the claim of the Indian Tribes "now been disallowed." It is recommended that the Indian be so informed.

Answer—No known constitutional principle or authority supports the claim so set out. Moreover that claim is manifestly unsound and indeed absurd. The Committee representing one of three parties to a great controversy of more than half a century involving interests of the value of many millions sets up the claim that the party represented, the Dominion of Canada, is entitled to make a final settlement of the controversy.

Professor Plans Indian Study

Elizabeth Hoyt, Professor of Economics at Iowa State College, recently paid a visit to Mrs. Maisie Hurley to talk over a study of the problems Indian face in changing from the old life to new economic conditions, and in keeping the best of the old life.

The study could deal either with the problems of adult Indians who have re-located on side of their reservations—what they gain and what they lose of with the problems of young people as they grow up and take their first job.

The Native Voice would like to hear from its readers as to which study seems the most important to them. What special things would you like to be included in such a study? Miss Hoyt wants to plan it with the help of Indians.

Indian Act Obsolete For B.C. Indians -- MLA

British Columbia should not stand idly by and countenance the enforcement of an act which so far as the B.C. Indians are concerned is "entirely medieval if not obsolete," William H. Murray, Prince Rupert MLA said in the Legislature last month.

Mr. Murray, who was seconding the motion to accept the Speech from the Throne, was referring to the Indian Act which he said was considered by the Native Brotherhood of B.C. as entirely out of date.

He said he had been privileged to attend the Native Brotherhood convention in Prince Rupert recently and that it was the "conclusion of Rev. Peter Kelly and Senator Gladstone, the first Indian senator, that our west coast Indians have advanced socially and in every other way at a rate far exceeding that of the Indians of the Prairie provinces and Eastern Canada."

He said that if this was so, and he had every reason to

believe it were, then the Indian act was obsolete.

The objective of the Native Indian was to eliminate discrimination against his people in employment, education and social life.

The present Liquor Act "can only lead to a feeling of discrimination and of second-class citizenship in the Native himself," Mr. Murray said.

"It is quite in order for me to drink with a Native friend during the hours that licences are open but if I dare have a drink with him before or after these hours then I would be guilty of an offence."

Mr. Murray said that he was extremely happy to learn that this government will grant full liquor privileges when the Federal Government approves an order-in-council permitting the Native Indian to have liquor in his home. (The B.C. government must first request the order-in-council).

"However," he said, "because of the point which I raised earlier, the superiority of our west coast Indians in comparison to others across Canada, I firmly believe that this government should in the strongest terms urge the federal government to act, and recommend that a joint federal-provincial Royal Commission be set up to study the intricate problems of the Native Indians of B.C. with a view to their resolution."

He said that every effort should be made to give the matter its proper study and will undoubtedly lead to the more rapid integration of "these people into our way of life."

The Fisherman's Harvest

Long before the break of dawn,
To the fishing grounds, the boats have gone.
Into the strange and mysterious deep,
Where at times, they get little sleep.

This is the industry they have decided,
To gather the harvest that God has provided.
Danger lurks at every turn,
Yet for land, they never yearn.

Many a life the sea has demanded,
From the men she has commanded.
She can be as calm, as calm can be,
Yet at times for their lives, the fisherman must flee.

Still they go back to this treacherous maid,
For we all depend on her for aid;
For shelter, clothing, and for food,
All this we acquire, if the harvest is good.

—By DAISY SEWID — 18 years old.

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